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## Work and Workers.

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THE fresh transcription of part of the Sinai gospels which was brought by Mrs. S. S. Lewis from Mt. Sinai in the spring of the last year, will be published by the Cambridge University Press in the course of this month. It will be accompanied by a new and complete edition of her translation, and will take the form of a reprint of about one hundred Syriac pages hitherto defective, the complementary portions being in a blue color, to distinguish them from what was transcribed in 1893 by Messrs. Bensly, Harris and Burkitt. Each of these pages will bear an additional number in brackets, corresponding with its number in the volume of 1894, for the convenience of those purchasers who wish to interleave the two. A list of the *lacunæ* which still remain, with the reasons for them, will be included in the volume.

The revision of the current French version of the New Testament, which was undertaken twelve years ago by the general official Synod of the reformed churches of France, has reached completion and is now provisionally published. The common French version which has thus been revised is the Osterwald version, which stood in about the same need of revision as did our King James' version. The French revisers adopted as the Greek text which was to underlie the translation, the Eighth or Ultimate Text of Tischendorf, in Gebhardt's edition (Leipzig: Tauchnitz, 1881). This makes the French and English versions closely akin. The French version has topical paragraphs, with analytic headings, but no marginal readings or notes. The pointing of the verses is somewhat different, perhaps better. Words in the French not found in the original are not indicated by italics or otherwise. The new translation is undoubtedly a decided improvement over the current one, as is the case with the English revision. The committees of the French Synod will now proceed to revise the Osterwald version of the Old Testament.

ONE of the most magnificent publications of our day is the finely illustrated German Bible, prepared by Dr. Rudolf Pfeiderer, of Ulm, and published in three large volumes—the Stuttgart Verlags Institute. It contains 135 full-page and a great abundance of smaller illustrations of the biblical text. The editor's aim was to select from the whole range of biblical art, from the days of the early Renaissance of the fifteenth century to our own times, the most characteristic pictures illustrating the text of the Scriptures. In contradistinction to Doré's "*salonstyle*," it was his purpose to select those that, from a religious as well as an artistic point of view, were representative and typical. Not only have the best-known pictures of the kind been reproduced in a manner

that leaves but little to be desired, but with the instinct of a true artist, the editor has found, in unfrequented galleries and rare collections of works, a goodly number of Bible pictures that are exceptionally valuable. In most cases these pictures have been reproduced as woodcuts; only a few in photographic or half-tone style. Such a collection of the very best Bible pictures from the pencils of the best artists of the last few centuries has never before been published. The best Bible illustrations of all these centuries are here represented. Unfortunately, one or two of the best modern school, especially Hofmann, are not represented, as their productions are secured by copyright to other publishers, who refused permission to have them appear in this collection. The text here used is that of the Revised Halle Bible. This magnificent work is simply invaluable for the study of the history of Bible art.

THE new course for 1896 in the Bible Study Union Graded Lessons is upon the Teachings of Christ, the aim of the course being "to present a complete outline of the teachings of our Lord in their chronological order and historical connections, and in such a way that the immediate occasion of each of his discourses shall be made clear, and the divine power of his words be felt." The portions of teaching are taken up one by one in the order in which they appear in the chronological arrangement of the gospel material which was adopted for the previous historical course. Perhaps this way of studying the teachings of Christ is the best that the Sunday Schools are yet prepared for—certainly it is an advance over previous ways of studying those teachings. But in fact it is an imperfect and unsatisfactory way. It makes a great deal of the chronological order and the circumstances of the teachings, things which in the main make no difference whatever; it views the teachings in fragments instead of collectively and coördinately; the comprehensive view of the teachings which enables one to interpret single teachings in the light of the whole, and to see the relations of the several teachings to each other, is not possible by this arrangement; and no regard is taken of the fact that the first three gospels are the main source for ascertaining the teachings of Jesus, while the fourth gospel presents an account which must be used supplementally to that of the first three, and has peculiarities of its own which must be understood. No one could ever get the true view of Jesus' teachings by studying them in the piecemeal way in which these studies arrange them—it would be like viewing a magnificent landscape one square foot at a time, instead of from an eminence whence the whole scene can be viewed at once; or like seeing the ocean one drop at a time. If the Sunday Schools in general are not yet ready for the study of the teachings of Christ in the best way, many Bible classes and other groups of students are, and they should be provided with a competent guide to such a study.